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[87] [97] tion. Both ties are within the range of possibility but do not appear to be needed.

[117] [123] One of the interesting aspects of early married life in Atimelang is that the women, once mutual residence has been established, quite often refuse her husband sexual privileges. This refusal is often phrased in terms of still unsatisfactory financial payments to her kinsmen, so that men have another opportunity to link wealth with sex and sexual frustration. However, if we may trust the autobiographies, even very shy or recalcitrant wives consider the reluctance to enter into sexual relationships. Rilpada's and Ilibbida's autobiographies both point to such episodes. In connection with [redacted] such an attitude is the fact that most men [124] [126] when engaged in elaborate [redacted] finances are consistent and even sharp in the male gentlemens or [redacted] their own versatility. The acquisition of wealth can be pursued successfully only at the expense of sexual gratification. It should be stated [redacted] emphatically that some women, as well as their husbands, believe that they are lucky rather than unlucky in relation to "pulling in gongs and rooters," so that continence is not required of their husbands to assure success in financial transactions.

[133] On the part of women the unwillingness to enter immediately into sexual intimacies with their husbands, or at least the existence of that conditioned attitude, may be explicable in part by the very early marriages they frequently contract. The first sign of swelling breasts is [137] considered the token of a girl's readiness for adult sexual life. First [138] menses are considered irrelevant, and some women told me of having borne children before their periods set in.* Not every girl, of course, marries so young, but there is no doubt that marriage does come much earlier in life for girls than for boys. This means that their period of [142] sociological adolescence is much briefer and certainly in comparison to boys socially much less trying.

[81] The attitude of men toward young wives varies considerably, although again opinion is weighted in favor of young women. Of course the matter is relative. In the case of Atamon, previously cited, his overt objection was that the girl was too young to enter into sexual relations. The chief of Atimelang, who then bought the girl, said that it was better to get a very young girl so that she could be trained to docility and industry. A man from Dilimpe was very dubious of the whole affair [143] and said somewhat scornfully that in his village they did not believe in marrying children. Rilpada, whose autobiography is included in this volume, was of the opinion that an older woman, who thought only of her fields and had already learned to work, was more desirable as a

* The menopause is treated in an equally casual manner.